111 NR13 Northern Paiute

1: Kelly, Isabel T. Ethnography of the Surprise Valley Paiute. University of California Publications in American Archaeology and Ethnology, Vol. 31, No. 3, pp. 67-210, plates 17-22. Berkeley, 1934.

Yale: C52.07.31

[This general ethnographic report is based upon field work among the Northern Paiute or Paviotso of Northeastern California. It concentrates attention upon aspects of material culture, and is particularly informative as regards basketry techniques, hunting, and games. Ten text figures illustrate basketry techniques in detail. --Analyst]

Field date: 1930
Analyst: Genevieve A. Highland

Evaluation: Ethnologist-5
Processed in 1954

2: Lowie, Robert Harry. Notes on Shoshonean ethnography. American Museum of Natural History, Anthropological Papers, 20, pt. 2. New York, American Museum Press, 1924.

1, 185-314 p.; 36 text figures.

Yale: Nk10 Am45e. v. 20.

[Lowie visited the Moapa and Shivwits Paiute (Southern Paiute), the Paviotso of Pyramid Lake, Fallon and Lovelock, Nevada, the Ute of Navaho Springs, Ignacio, Colorado and Whiterocks, Utah, and the Wind River Shoshoni of Wyoming, and the information he gathered is presented in this collection of notes. He was probably in the field with these groups in 1906 and in 1912-1916. The information is scattered and incomplete, and only the sections pertinent to the Paviotso or Northern Paiute have been categorized for inclusion in this file. There are a number of excellent photographs, particularly of houses and baskets.]

Field date: no date
Analyst: Genevieve A. Highland

Evaluation: Ethnologist-5
Processed in 1954, 1975

3: Angulo, Jaime de and L.S. Freeland. Notes on the Northern Paiute of California. Journal de la Societe des Americanistes de Paris, Nouvelle Serie, Vol. 21, pp. 313-335. Paris: Societe des Americanistes de Paris, 1929.

Yale: C51 ≠ So13 II 21-22

[This article consists of a short sketch of Northern Paiute ethnography and a more lengthy discussion of the phonology, morphology and syntax of the language. Two sample texts are included. The material was gathered during a short stay at Fort Bidwell in northeastern California--Analyst]

Field date: 1926
Analyst: Robert J. Theodoratus

Evaluation: Physician, physical anthropologist-5
Processed in 1962

4: Stewart, Omer C. Culture Element Distributions: XIV, Northern Paiute. Anthropological Records, University of California, Vol. 4, No. 3. Berkeley and Los Angeles: University of California Press. 1941.

Yale: Nk10 C34 vol. 4.

[This volume which is one of the many University of California culture element distribution studies for western North America, presents detailed data on the presence or absence of over 2700 culture elements among twelve bands of the Northern Paiute. Information on the neighboring Washo and Achomawi are also included for comparative purposes. The data in this volume is best for material culture and economic life whereas it is somewhat weak in regards to religion and social organization. Many pages of excellent notes supplement the culture element lists. --Analyst]

Field date: 1936
Analyst: Robert J. Theodoratus

Evaluation: Ethnologist-5
Processed in 1961

5: Park, Willard Z. Paviotso Shamanism. American Anthropologist. Vol. 36, pp. 98-113. Menasha, Wisconsin: The American Anthropological Association, 1934.

Yale Nk10 Am37 II.36

[In this paper the author discusses shamanism as found among the Paviotso at the time of contact and at the ethnographic present (1933). The main topics discussed are the acquisition of spirit power, shamanistic curing, magical powers of shamans such as weather control and the accusations of sorcery directed against shamans. --Analyst]

Field date: 1933
Analyst: Robert J. Theodoratus

Evaluation: Ethnologist-5
Processed in 1961

6: Wheeler-Voegelin, Ermine. The Northern Paiute of Central Oregon: A Chapter in Treaty Making. Ethnohistory. Vol. 2, pp. 95-132, 241-272; Vol. 3, pp. 1-10. Bloomington, Indiana: The Ohio Valley Historic Indian Conference. 1955-1956.

Yale: C61 26 1,2,3

[In this article the author seeks to determine the identity of two so-called Northern Paiute bands in Central Oregon. Through a careful search of early documents and other archival materials she discovered that previous to 1864 the name Yahuskin was applied to a band of Northern Paiute. After this date for some unknown reason it came to be applied to a band of Klamath although most research workers and government officials still thought that the Yahuskin were a Northern Paiute band. This is followed by a history of the efforts of the U.S Indian Service and Army to remove various bands of Northern Paiute to the Klamath Indian Reservation. In the final section the author criticizes anthropologists who have attempted to reconstruct and describe the American Indian cultures in an "ethnographic present."--Analyst]

Field date: no date
Analyst: Robert J. Theodoratus

Evaluation: Ethnologist-4
Processed in 1962

7: Whiting, Beatrice Blyth. Paiute Sorcery. Viking Fund Publications in Anthropology, Number 15. New York: The Viking Fund Inc. 1950.

Columbia University. 302.06 V.69 No. 15

[In this monograph the author describes the mechanisms of social control used in regulating interpersonal relationships within the family and band of the Northern Paiute. Her attention is primarily focused upon sorcery (including the fear of sorcery and the fear of sorcery accusations), shamanistic curing and native theories of sickness. In the final chapter she has compared the conclusions derived from this study with those derived from a cross-cultural study of sorcery in fifty other societies in the world. An appendix of supplementary ethnographic notes has been added--Analyst]

Field date: 1936-1938
Analyst: Robert J. Theodoratus

Evaluation: Ethnologist-5
Processed in 1962

8: Park, Willard Z. Paviotso Polyandry. American Anthropologist, N.S., Vol. 39, pp. 366–368. Menasha, Wisconsin: The American Anthropological Association, 1937.

Yale: Nk10. Am37. II. 39.

[This short paper is a reply to an earlier paper by Julian Steward who claimed that polyandry was absent among the Northern Paiute. The author of this paper, basing his information on field data gathered in northern Nevada, presents known case histories and general information on the occurrence of polyandry among the Northern Paiute--Analyst]

Field date: 1933-1935
Analyst: Robert J. Theodoratus

Evaluation: Ethnologist-5
Processed in 1961

9: Stewart, Omer C. Northern Paiute Polyandry. American Anthropologist, N.S., Vol. 39, pp. 368-369. Menasha, Wisconsin: The American Anthropological Association, 1937.

Yale: Nk10 Am37 II. 39

[This short paper is a reply to Julian Steward's contention that polyandry was absent among the Northern Paiute. The author of this source noted that though polyandry was infrequent it did and still does occur among the Northern Paiute of Northern Nevada and Eastern Oregon. His evidence is based upon his field notes from the area.--Analyst]

Field date: 1936
Analyst: Robert J. Theodoratus

Evaluation: Ethnologist-5
Processed in 1961

10:Wheat, Margaret M. Notes on Paviotso Material Culture, Number 1. Nevada State Museum, Anthropological Papers, No. 1. Carson City, Nevada, October, 1959.

Pp. 7; 9 end plates

Columbia University: 302.9774 N412 No. 1

[In this source the author, a professional anthropologist at the Nevada State Museum, describes the making of a tule balsa boat and a cattail house, from the gathering of the basic raw materials to the finished product. Her descriptions are further illustrated by many photographs taken during the various stages of construction. The boat and house were both made for the author's benefit by present day Paviotsos living near Stillwater, Nevada. --Analyst]

Field date: 1958
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1962

11: Park, Willard Z. Shamanism in Western North America, Northwestern University Studies in the Social Sciences, No. 2, pp. i-viii, 1-71. Evanston and Chicago: Northwestern University, 1938.

Pp. viii, 166; preface; introduction; bibliography; tribal index

Yale: C54 .600

[This source, written by a professional anthropologist, presents an exhaustive study of Paviotso Shamans and Shamanism, collected by the author during three summers of ethnographic field investigations in 1933-1935.

The following aspects of Shamanism and related phenomena are discussed in this work: source of Shamanistic power, acquiring Shamanistic power, loss of power, paraphernalia, cause of disease, Shamanistic doctoring, weather-control and clairvoyance, Antelope Shamans, and the position of the Shaman in the Paviotso social order.

Pages 72-166 of this source have not been processed for this file because they deal with the Shamanistic complex among other tribal groups of Western

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11: Park, Willard Z.

North America.--Analyst]

Field date: 1933-1935
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1962

12:Heizer, Robert F. Notes on Some Paviotso Personalities and Material Culture. The Nevada State Museum, Anthropological Papers, No. 2. Carson City, Nevada, January, 1960.

Pp. ii, 16; 9 end plates

Columbia University: 302.9774 N412 No.2

[This source consists in its entirety of a series of nine photographic plates, with explanatory texts for each plate. The Paviotso personalities discussed in this paper are those of Chief Winnemucca and his daughter Sarah. The remainder of the source is devoted to a study of Northern Paiute house-type construction, and Kutsavi gathering. An appendix to this article gives additional information on Paviotso chieftainship. --Analyst]

Field date: no date
Analyst: John Beierle

Evaluation: Ethnologist-4
Processed in 1962

13: Loud, Llewellyn L. Notes on the Northern Paiute. University of California Publications in American Archaeology and Ethnology, Vol. 25, pp. 152-164. Berkeley: University of California Press, 1931.

Yale: CE51 C32 25.

/This brief article contains information on Northern Paiute bands, hunting, fishing and gathering activities, the many uses of native plants in the economy, basketry, and several examples of Northern Paiute mythology. The author also mentions Northern Paiute traditions regarding the existence of a now extinct people living in the area prior to their occupancy, which coincides in many cases with present day archaeological knowledge of the region, and its ancient inhabitants.

Much of the data provided in this source comes from the information given to the author by Gilbert Natches, a native informant./

Field date: 1914
Analyst: John Beierle

Evaluation: Unknown-5
Processed in 1965-1969

14: Stewart, Omar Call. Washo-Northern Paiute Peyotism. California, University, Publications in American Archaeology and Ethnology, Vol. 40, pp. vi, 63-136. Berkeley and Los Angeles: University of California Press, 1944.

4 appendices (containing 9 tables); 2 maps; bibliography.

Yale: CE51 C32 40.

/The author's first field experience with Washo-Northern Paiute peyotism came in the summer of 1938, when he, at the invitation of Dr. S. F. Cook, joined the latter on a series of interviews on the topic of peyote with various Indians in communities stretching from Reno to Bishop, around the southern Sierra Nevada, to Yosemite. Eventually the author was able to attend an actual peyote meeting held at Mono Lake, conducted by Sam Dick, one of the first converts of Ben Lancaster, the proselyter of the Peyote cult among the Washo-Northern Paiute people. As the result of this work the author was given a grant from the University of California for a further study over a five week period. The data collected from the above field work comprise the contents of this monograph.

In general coverage the author discusses the peyote plant itself, its spread among various Indian tribes, the ideology of peyotism, and the peyote ceremony. Additional data, more pertinent to this file, is provided on the history of Washo-Northern Paiute peyotism, first contacts with the cult, its introduction by Ben Lancaster, and its effects upon the society as a whole. A further discussion of two theories

14: Stewart, Omar Call.

of cultural diffusion is presented to explain the acceptance of the peyote cult by the Washo-Northern Paiute, the first being the theory of cultural compatibility and the second, the theory of cultural disintegration. Four appendices add additional information on details of Washo-Northern Paiute ritual; a peyote element distribution list; statistical data on the composition of the peyote cult; and peyotists and their relatives. Sub-heads have been added for relevant information pertaining to tribal groups outside the Washo-Northern Paiute area. Copies of certain pages with numerous categories and subgroups have been paginated as indicated below:

103	103A	
104	104A	
105	105A	
106	106A	106B
107	107A	107B
108	108A	
109	109A	
110	110A	110B
111	111A	111B
112	112A	112B
113	113A	113B
114	114A	
115	115A	115B
116	116A	
117	117A	117B
118	118A	118B
119	119A	119B
120	120A	120B
121	121A	121B
122	122A	
123	123A	

The end plates with their explanatory pages have been repaginated as pp. 137-141 inclusive./

Field date: 1936-1938
Analyst: John Beierle

Evaluation: Ethologist-5
Processed in 1965-1968

15: Riddell, Francis A. Honey Lake Paiute Ethnography. Nevada State Museum, Anthropological Papers, No. 4. Carson City, Nevada, 1960.

Pp. vi, 92; frontispiece; 5 plates; 2 maps (1 in text, 1 end map); appendix; bibliography.

Smithsonian Institution: 572.0673 N499 Anthr.

[This source provides a generalized sketch of the ethnography of the Honey Lake Paiute or Wadátkuht people, who are located in Lassen County, northeastern California. Data presented in the source pertain to: topography, culture history, tribal boundaries and population, camp and village names, subsistence economy, material culture, certain aspects of the life of the Wadátkuht individual (e.g., birth, child care, punishment, puberty ceremonies, etc.), religious and social life, games and gambling and mythology. Little information is given on social organization or kinship. All or nearly all of the ethnographic information presented in this source has been obtained from native informants, and in particular one Ike Northrup. As stated in the preface the author's original intention in his field work was to prepare a chart of the territory as an aid in archaeological investigations, but in so doing he became acquainted with the people and developed an interest in other aspects of their society, the data which he collected appearing here.]

Field date: ca. 1948-1954
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1965-1968